1:Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

842 need of succession is met, birth control measures might be accepted. There is, it is true, a widespread feeling that many children are a happiness which artificial control should not destroy. But this feeling, especially true with women, is often lost after the fourth or fifth child when mothers may dread further child bearing.[7]

[177] In the villages studied, there is an awareness of birth control. This awareness comes from conversation and reading, the primary sources being Japanese magazines and newspapers. I did not meet anyone who admitted practicing birth control or who desired to do so. According to the informants, it is not practiced at all. There may be some instances.

[169] But birth control methods are not widely understood, and even if they were, it is doubtful that people would use them on their own initiative. The present apathy toward birth control methods may be due to the fact that only recently has the question been of any significance. In the past economic difficulties within a family were relieved by emigration. There was thus little need to think of a limited family. On the contrary, there was pride in a family that might spread over continents.

[183] Historically, the whole emphasis in the family system has been on a large or a medium sized, not a limited, family, and this, even today, is tied in with family pride coming from having children and grandchildren.
[569] If families have girls to begin with, the feeling is all the stronger. Though unusual, it is not unheard of to have a family of girls, and even if there are sons, there should be enough of them to take care of the hazards of death.

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Conclusion

185 Among some villagers--and this seems to be independent of the degree of education--there are now more realistic appraisals of what the soil and the land can make available to a growing population and to their own children. Emigration for the time being is not possible. And, even if it were on a broad scale, it would not only have to skim off the present excess population, but take continuing care of future natural increases as well.

134 There were in all the villages several considerations that have influenced these appraisals. Land is insufficient, even in quantity, though in local areas such as Matsuda, it might suffice for local demands. The arable land is also poor. The poor and insufficient land,

[Text Continues Top of P. 69--Analyst]

[114] [208] 7 This dread of continual child bearing is discussed as an attitude, not as a general truth. The statement is based on conversations with men and women in each of the villages. Many women in Okinawa would not agree with this, but the attitude, I am convinced, if not a prevailing one, is at least frequent enough to be worth recording as something more than individual distaste.

combined with the destructiveness of typhoons, make for an unproductive life in terms of rewards for work done. To these, there is now being added a fourth realisation, that there are too many people in Okinawa. Greater mobility has increased this awareness.[8]

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8 These remarks, too, are based on impressions. Neither would I claim that they represent a majority opinion. Polls with samples competently chosen could only determine these attitudes. But complaints about the poorness of the land are proverbial among Okinawans. So are the discouragements coming from the typhoons.

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1: Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

361 [167] After the war, this cleared land was further settled, with American encouragement, by families returning from abroad. This subdivision of Matsuda, a here-and-there settlement, is called "the clearing" (kaikon). Its houses are few and far apart, and with its isolated farmsteads is in contrast with the thickly settled cluster of a typical agricultural village.

5

Conservation

313 [647] In Matsuda, the preservation of the forest is constantly encouraged. This awareness, inspired by officials of the Ryukyuan Forestry Agency and its American advisors, reaches down to the school children. Before any burning is done, a permit must be secured. Fire lanes (bōkasen) are cut to prevent the spread of fire. These lanes are circular, and an area on the lee side is burned to prevent spread of the fire in the direction of the wind.

Fire Lane (Bōkasen)

In addition to the fire protection, officials of the Ryukyu Forestry Agency and specialists in the American Civil Administration are trying to discourage overcutting (kanbatsu) which in this area has affected the most numerous species, the pine, the shii, and the Japanese redwood. Since clearcutting (kaibatsu) so easily leads to overcutting, the former practice is also being discouraged. The newer emphasis is on selective cutting (takubatsu).

[813] [647] [208] School children participate in forest conservation. The children attending high school at nearby Ginoza village take part in forest improvement. An active campaign for conservation and forest fire prevention could not begin immediately after the war. In the post-war confusion, it was not until about 1950, with the establishment of the Ryukyuan Forestry Agency, that active supervision on a central government level could be seriously instituted. On an island wide basis, posters and literature pointing to the dangers of forest fires have tried to bring this message to the Okinawans as well as to the Americans. The name of Saion has been used to tie the preservation of the Okinawan forests in with the history and traditions of the people. The famous "Smoky" appears on posters as well.

[727] In the Matsuda area, the recent periods of relaxation or loss of control, according to local residents, were (1) about 1940 when

565 553 A common device among noble families was to vary the second character of the Chinese compound which made up the given name. This custom still remains, but has no significance beyond individual family pride. The following case illustrates this naming device:

Relation to Present Head of House	Given Name
Grandfather	Chohyo
Father	Chokan
Present Head	Choyo
First Son	Choko
Second Son	Choshin
Third Son	Chokeii
Fourth Son	Chosei

554 Before the war, the village hierarchy consisted of the headman and retired elders and officials, the school principal and teachers if resident there, the well-to-do farmer, followed by the ordinary farmers or fishermen.[3] These distinctions are now blurred and have been affected by other changes. The school principal and the school teacher retain their prestige, but they have lost their relatively high economic status. Their clothing and the appearance of their homes are indistinguishable from those of a farmer. The ordinary farmer who works his field during the day and whose wife raises the pigs is in a better economic position. The same applies to village and township officials. Many distinctions based on wealth have disappeared because of the destruction and general [556] impoverishment of the war. Neither are distinctions possible in dress, for everyone wears makeshift clothing. Post-war circumstances have put the old at a disadvantage in dealing with new situations. Present day village life is fluid. The war and its aftermath have blurred many of the former distinctions based on age, occupation, or wealth.

621 208 Village leadership is based on individual qualities, but is limited by group opinion which all individuals respect. Decisions of any character, personal, familial, or political, emerge from consultation and discussion. One constantly hears the word sōdan, meaning a discussion or a consultation, with reference to decision making.

555 212 What types of individuals assume leadership in village affairs? First, leadership comes from a group that is literate. This limits the people available for responsible positions. Occupations such as the

3 According to old residents in Matsuda, there were in their youth, classes whose occupation made them inferior. Examples were bell ringers [461] ringers at funerals and pig killers. Pig killing is still considered [565] a low occupation, but this has no relevance to village life, for no [963] commercial slaughtering is done in the villages. In the villages, there is no suggestion of the existence of groups looked down upon because of their occupation, with the possible exception of a collector of night soil--and this occupation is infrequent.